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THE

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THE

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ILLUSTRATIONS OF SCRIPTURE.

MARK IV. 26–28.*

"And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear."

1. "AND he said, So is the kingdom of God, as if a man should cast seed into the ground." There are several senses in which the kingdom of God is understood. In the most general sense, it comprehends all persons and things; for all are, in one way or another, under his government: but, in a more limited sense, it comprehends those who are willing to be under his government, and excludes those who are unwilling; and, in a still more limited sense, this expression refers to the heavens, where his will is done, and to the earth only as a place of preparation for heaven, where men are learning to do his will.

2. The earth is a seminary for heaven; and the Lord is always endeavoring to bring down, and to implant in the minds of men, the principles which prevail in heaven. He desires that men should have affections, and rules of life, such

* These Illustrations are taken from a work entitled "Illustrations of Scripture for the Children of the New Church," just published by the General Convention, at the Book Depository, 215, Canal Street, New York.

as the angels have: he has therefore given to men as much knowledge of them as they are capable of receiving; and he is, by the influence of his Spirit, constantly endeavoring to lead men to understand, to love, and to live according to them. Thus he is constantly endeavoring to extend his kingdom; not, however, from any love of dominion, but from a love of doing good unto men, of improving their condition, and giving them true happiness.

3. By "seed," according to the spiritual sense of the Scriptures, is denoted truth; and, in the present case, it particularly denotes the truth which the Lord has revealed unto men concerning his kingdom: thus it denotes the truth which he has revealed concerning himself, concerning the heavens, and concerning the means of preparing for heaven. For example, he has made it known to us that he is an infinitely good and merciful Being; and, consequently, that he is infinitely opposed to all those feelings which lead to murder, to adultery, to theft, to false witness, and to covetousness; and that he is infinitely desirous that men should love one another, be merciful to one another, and do good to one another. He has also made it known, that all those are in the heavens whom he has been able to bring into this state of mind, — all whom he has been able to withdraw from the love of evil, and fill with his own love of what is good.

4. And he has made it known, that all who have continued to be of an opposite character are in the opposite kingdom; that all who will not yield to his influence, and suffer themselves to be withdrawn from evil, and to be filled with good loves, are in the hells, where they are kept in as great a degree of order as they are capable of, by being allowed to check, to restrain, and to punish one another. Such, in general, are the truths which the Lord has revealed, and which are denoted by seed; and he has revealed them as a means by which men may be withdrawn from the infernal kingdom, and led into the heavenly kingdom.

5. To "cast seed into the ground" is to give instruction in truth; for by the ground are denoted the minds of men, the mind being capable of receiving truth as the ground is of

receiving seed. It is commonly represented in the Scriptures that the Lord sows the seed; thus it is said, "He that soweth the good seed is the Son of man," and "the field is the world:" but, in the present case, it is represented that man sows the seed. Both of these representations are true. It is true that the Lord sows the seed, because he is the truth itself. All truth is derived from him: he reveals it unto men, and enables them to receive it. And men may also be said to sow the seed, because they have the power given them of applying themselves to the truth, of studying it, and thus of instructing themselves. Men, therefore, do that which is denoted by casting the seed into the ground, when they are interested in hearing, reading, and studying the truths which the Lord has revealed to them.

6. "And should sleep." To be asleep, according to the spiritual sense, is to live a natural life; and to be awake is to live a spiritual life: for when any one is in a natural state of mind, and is occupied about the affairs of this world, he is in a state of sleep with respect to the other world. He thinks but little of it; has no distinct, settled, and permanent views of it; but occasionally, as it were, dreams of it; and is generally apt to regard it as unsubstantial and uncertain, like the land of dreams. But, when he comes into a spiritual state of mind, he, as it were, awakes: and then he perceives that spiritual things are the substantial, permanent, and certain things; and that natural things are comparatively unsubstantial, uncertain, and transitory. He perceives that spiritual things are eternal, real, and to be depended upon; and that natural things are temporary; that they are comparatively unreal, and not to be depended upon. He also looks back upon his condition when he was in a natural state of mind as a state of sleep, when he was in a great degree unconscious of the real things which were around him; but he perceives that he is now awake,—that he is spiritually awake. He perceives that he is not dreaming, and that the things upon which his mind is occupied will not pass away like dreams, and leave no trace behind; but that they are real and eternal, and that they will be growing more and more real to him for ever.

7. "And should rise night and day." As the "day" is the time when we enjoy natural light, so, in the spiritual sense, it denotes a state of mind in which we enjoy spiritual light; that is, have a clear understanding of truth: and, as "night" is the time when we are surrounded by natural darkness, so it denotes a state of mind in which we are surrounded by spiritual darkness; that is, a state in which we do not have a clear understanding of truth. There is a light that belongs to truth: all the angels are in that light; and, for this reason, they see the truth clearly, and are wise. Men also are capable of being in that light: sometimes they are in it, and at other times they are not. When they are in it, as to their understandings, they see truth clearly; but, when they are not in it, the truth appears to them dark and obscure. That which elevates them into heavenly light is heavenly heat; that which enables them clearly to understand heavenly truth is heavenly goodness. And the reason why goodness has this power is because it is of one mind with truth; has the same end in view; can understand it, and sympathize with it.

8. If we have no goodness in our minds, truth will appear like a stranger, and perhaps like a foreigner, whose countenance we cannot read, whose feelings and purposes we cannot comprehend, and whose language also we cannot understand; but, if we have goodness in our minds, truth appears like an intimate friend. Truth that we have never heard of before, truth that we now see for the first time, seems like one that we have long known and loved: when we look at it, it answers as the countenance of a friend answers; we can comprehend all its feelings and purposes; and, even before it speaks, we can understand its meaning.

9. "Night" and "day," therefore, denote dark and light, or clear and obscure, states of mind. To "rise" night and day is to be watchful in all states of mind, both in those which are obscure and in those which are clear, and to guard against all things which are opposed to the truth which we have received. All of our natural propensities are opposed to it: they all endeavor to make us gratify our self-love and sensual appetites, without much, if any, regard to the good of our neighbors.

They would lead us to love and respect our neighbors merely as means by which we might in a higher degree promote the objects of our selfish and worldly loves: they would also lead us to trample upon the truths which we have received; that is, to use them as means to selfish ends, — as means of obtaining reputation, glory, and dominion.

10. If we do not guard against these propensities night and day, in all states of mind, the truth which has been sown in our minds will not come up; or, if it does come up, it will not bear fruit; it will not perform the work which it was sent to do; it will not prepare the mind to receive the blessings which the Lord desires to bestow. If, therefore, we would have the truth do its work in us, we must co-operate with it; we must make a place for it in our minds; we must take its part and fight its battles against every thing that is opposed to it; we must desire that it should have dominion over every thing within us. And, as far as the truth does in this manner remove the evil things which come up from beneath, so far it will introduce the good things which come down from above.

11. "And the seed should spring and grow up, he knoweth not how." By the "seed" is denoted the divine truth which has been revealed to us, and has been received into our minds. This spiritual seed springs up and grows in the mind when we have an affection for it. Natural seed does not grow in the winter, when the earth does not receive the heat of the natural sun; but it waits until the spring, when the heat of the sun returns. So it is with spiritual seed: that will not grow in spiritual winter, but will remain as seed in the memory until the warmth of spiritual spring comes and gives it life. But what is spiritual winter, and what is spiritual spring? what is spiritual cold, and what is spiritual heat? Spiritual winter and spiritual spring are states of mind. Spiritual winter is a state of mind in which we feel cold in relation to our neighbors, in relation to the Lord, and in relation to the truths which proceed from him. We feel cold towards them when we do not love them; and we do not love them when selfish and worldly loves prevail and predominate in us. When these loves prevail in us, we cannot have any genuine affection for the Lord,

because the loves which prevail in him are of an opposite character. His ruling love is an infinite love towards men; and his constant effort with us is that we may have a similar love. Neither can we have any genuine affection for the truths which he reveals to us: for those truths flow from his love; they are the thoughts and words of it; and they teach and require of us that we should have such love as he has.

12. When, therefore, natural loves prevail in us, we are in a spiritual winter: but if we rise night and day to resist these loves, in obedience to the truth which has been revealed to us, we shall gradually overcome them; and, as we overcome them, heavenly loves will flow down into our minds from the Lord. We shall then love our neighbors; we shall love to do good unto them, hoping for nothing again; we shall love the Lord because he is good, — because he is infinitely good unto all; and we shall love his truth because it is from his goodness, and because it shows us how we may become good, and how we may do good. Then it is spiritual spring with us, and the heat of the spiritual sun flows into our minds; for that heat is the love which we then feel towards the Lord and the neighbor. And when we, by using the proper means, become receptive of it in any degree, it immediately begins to operate upon the spiritual seed which is within our minds, causing it to expand and unfold itself, — causing it to take root in the mind, and then to spring upwards in the effort to bear fruit; that is, causing us to apply our minds to it, to study it, to open it, so as to perceive and feel its interior spirit and life, that we may come under its influence, and conform to its wishes.

13. It is said that the seed would "spring and grow up, he knoweth not how." It is but little that man can do with regard to his own regeneration; that is, little when compared with the whole process: it is little that he can do, when it is compared with what the Lord does. It is but little that men can do as to producing the fruits of the earth, when it is compared with what the Lord does. They can do something about preparing the ground; something about obtaining and sowing the seed; something about protecting it from things which would injure it: but what are all these works, when compared with the work

of making the earth; when compared with making the seed which is sown in it; with making the sun to shine and the rain to fall upon it; and with making the atmosphere to operate upon it? These are things which the Lord does, and about which man does and can do nothing. For example, consider the seeds which they use: what could men do as to making them? Even if all the materials were given us, we could then no more make a single seed that would grow, than we could make the universe: the work is entirely beyond our wisdom and our power.

14. It is but just that we should consider a little more closely the things that *we* do, in order that we may not ascribe to ourselves what does not belong to us. We say that we prepare the ground, sow the seed, and the like: but, in saying this, we should bear in mind that the Lord created us; that he has given us all our faculties and powers of mind and body; and that we are totally dependent upon him, so that without him we could not continue to exist, or to do any thing whatever. When, therefore, we are thinking or speaking of the works that we do, we must consider that the Lord does them through us; that he does them, and, at the same time, does what is a far more difficult thing, — that is, he makes us do them.

15. So it is with regard to spiritual operations: we do something as to preparing our minds for receiving truth; we do something as to receiving it; and then something as to protecting it from the things which would injure it. But the Lord gives us the spiritual seed; and he gives us the spiritual heat and light and rain: he gives us the spiritual influences which lead us to love the truth, to cherish it, and to conform to it. And, as to the things which we do, we must remember that we do not do them of ourselves, but that he gives us the power, the wisdom, and the inclination to do them; and we must, therefore, claim no merit, and ascribe no glory, to ourselves, but ascribe the kingdom, the power, and the glory to him alone.

16. "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." The assertion that the earth does these things of herself means that they are done by the Lord himself, or by his agents, and not

by man; for, in the preceding words, it is said that man casts seed into the ground, and rises night and day: this shows what man has to do in the case. But now it is said that the earth bringeth forth fruit of herself: this shows what the Lord does without man. In the spiritual sense, it is here shown what the Lord does by means of man, and what he does without that means, in the work of regeneration — in the process by which his kingdom is established in the minds of men. Inasmuch as he has made us to be free and rational beings, he has given us something to do in the work. What he has given us to do is but little in comparison with what he does in the work. But the little which he has given us to do is indispensable: it must be done, or we shall not be regenerated, and all that he does, or endeavors to do, will be ineffectual.

17. The case is with us as with the ground: if we do not prepare the ground, and sow the seed, it will not bring forth the fruits which we desire. The sun may shine, and the rain may come down, upon it: but that does not change the produce; it only nourishes the things which were growing there before. So, if we do not prepare our minds, and receive the spiritual seed which the Lord gives, we shall not be regenerated; but we shall continue to be what we are by nature, or we shall grow worse and worse. The spiritual Sun may shine, the spiritual rain and dew may fall, upon us; the Holy Spirit may operate upon us: but, unless it can, in the first place, induce us to receive, and conform to, the truths which have been revealed, it will not change the produce of our minds, but will only nourish the principles which were implanted in them by nature.

18. But if the Lord can, by the influence of his Spirit, prevail upon us to do the small part of the work which belongs to us, then he will do the far greater part, which can be done by him alone. If he can prevail upon us to do the small things which are within our power, then he will do the great things which are beyond our power. If he can prevail upon us, by his providence and by the influence of his Spirit, to do the things which are possible with men, then he will do the things which are possible with God. If he can prevail upon us to con-

form to the truths which he has revealed, and to shun the evils which he has forbidden as sins against him, then he will overcome, and remove from our minds, the inclinations and desires for those evils; he will remove from us the evil spirits who insinuate those inclinations and desires into our minds; and, as he causes evil spirits to go away from us, so he will cause the good spirits to draw near to us; and as the evil spirits insinuated evil affections, and led us to evil, so he will cause the good spirits to insinuate good affections, and lead us to good.

19. Thus if we spiritually cast seed into the earth, and rise night and day, it will spring and grow up in us, we know not how: our minds will, instead of bringing forth evil fruit, bring forth good fruit. We shall thus be gradually transformed: we shall cease to be habitations of evil spirits upon earth, and shall become abodes of the Lord and his angels.

THE POPULAR APPREHENSION OF A NEW AGE.

A Lecture delivered at the Annual Meeting of the Maine Association of the New-Jerusalem Church, Aug. 28, 1857, by Dr. S. M. Cate, of Augusta; and now published at the request of the Association.

THE historian of a nation attempts to gain such an altitude as to enable him to look over the high and stormy billows of the epoch of which he writes, that he may thus mark the inceptions that have wrought so mightily in a nation's progress or decay.

When the true sources of growth and development are well fixed in the mind, when they are seen in their small beginnings, they may be traced in their upward courses, followed in each spreading branch to its ultimate fruitage, and, may be, to its final decay, and withdrawal from the drama.

The epochs in a nation's history are few and easily seen, but common and frequent when compared with those world-wide changes that characterize a new *age* or a new *dispensation.* The new epoch is to the historian of a nation what the new dispensation is to the historian of the world; or, rather, the new epoch is to the man of time, with his vision circum-

scribed by the things of sense, what the new dispensation is to the man of spirit, who sees the material world only in its changing states: the one belongs to the human and finite; and the other to the spiritual, and, supremely, to the infinite.

Some epochs are almost always beginning somewhere on the earth's surface; but a new age is marked by periods comprising hundreds of generations; and, if the former is of so much interest to a nation's chronicler, how will the latter be viewed by the historian of the world?

Though all changes of nations can only be interpreted aright when seen through spiritual and upheaving forces, the inauguration of a new age is attended with changes that affect the whole surface of the earth; because the changes in the spiritual world are more thorough and more universal, and precede and cause the changes here. The Divine Truth, incarnate at Bethlehem, marked the ushering in of a new age, which made the whole world feel that the "Word was made flesh, and dwelt among us."

There was a perception of a change in the whole condition of human affairs, that was unknown to ordinary development, and no sequel to pre-existing institutions. The human heart was warmed by a new fire, and the human mind illumined by a new light; and the world rejoiced in the new-born life. And it was not those only who had heard the precepts of the Man of Galilee, or to whom his life-giving words had personally come, who were aware of the change which had come upon them; for the remotest pulse of earth throbbed with a fuller and warmer life, — felt that theirs was a new and happier day.

So now all men, high and low, simple and wise, feel an assurance that these are times that prophets and apostles looked for; that we have about and within us forces at work with an activity that defies the application of all former rules and axioms, and can only be accounted for by supposing that the judgment has set. Not that I would intimate that most of our fellow-men are aware of the exact manner of the coming of this new light, or that they can trace these changes to their orderly development through the spiritual elements;

but that the apprehension is, that the times are new beyond a parallel for the last eighteen hundred years.

The activities in all departments of science and material advancement, the growth of the moral graces and social amenities, are most marked, and ominous of universal change; but they are not more noticeable or energetic or weighty than the changes in the spiritual atmosphere that envelops the higher nature. It is here that man feels himself subjected to forces that he cannot comprehend; that he feels the pressure of powers that are no less startling than new.

The safeguards and weights that once held men in the faith of their fathers are not sufficient now. Though here and there the hereditary creed binds as with a band of iron, the masses are wonderfully oblivious of the altars at which their fathers kneeled, and hardly reverent to the forms with which they were clothed. And this is not because this age is lost to all reverence, but because each one feels impelled, for himself, to find the substance that lies within the forms with which his ancestry worshipped; and this examination, alas! is often fatal to the sequent veneration. It is because the impulse of the past is felt throbbing within the breast of the present, that we look back with thankful awe for the life we thus receive; but, when any part of the past is to us but a form from which the life has departed, we may admire it as we would the dried skin of dove or snake, but can hardly cherish it as a living reality.

It is thus that the popular mind has some perception that the relation it holds to the creeds of its ancestry is of a more internal character than there has been at any former time of the Christian era; and that it dares, nay, that it feels some degree of necessity, to judge for itself.

In the more external exhibition of this feeling, it is seen that A, B, and C, in the parish and congregation, examine matters of faith, to the extent of their ability and time, with a freedom as startling, to him who is under the dominion of articles and formulas, as it is refreshing to the hopes of better days. One wanders in one direction, shaking his head at the statement of this doctrine; another, quite as persistently, looks wise on the

enunciation of another pet of his external communion; and the third is quite as obstinately opposed to some other part of his church formula. And so it goes around, until the poor pastor finds little sympathy or support in rearing the lamps of his spiritual Zion; for, by one or another, they are all bespattered and darkened; and only his practical and operative truths, where the end and the means stand knit in holy communion, are marketable among his people.

Many of the people feel this quite as keenly as the pastor. They feel that the very light by which they see the separation of theory and fact, profession and practice, faith and life, is often painfully disturbing. The old ties of consanguinity and association sometimes snap before the repelling force; old social and friendly relations are ploughed through by the onward march of the new investigation; or, if no external separation comes of it, a repulsion is felt so strong to some doctrines and opinions of old associates as to render any spiritual approximity impossible, where, in externals, in social and religious intercourse, there is the closest and most frequent contact.

The clergy sometimes pay their respects to those things and doctrines that are seen and felt to be matters of rationality and life, rather than to the sect and forms in which their lot happens to be cast; and the whole parish feels a restlessness that the Thirty-nine Articles cannot suppress, or the Westminster divines remove. For this reason, many of the old corner-stones of doctrine are passed gingerly over; and one could hardly conclude, from the preachings of to-day, that the forefathers of orthodox New England, of a hundred years ago, consigned infants to hell, while the people responded Amen! Now ministers and people perceive somewhat the outrage of such an enunciation; while the doctrines of predestination to hell, the vicarious atonement, of a tripersonal Deity, and the resurrection of the physical body, are looked upon askance by many respectable members of every parish where these doctrines hold good in the creed.

Rev. Dr. Humphrey says, through his orthodox organ, a few days ago, "To be a popular preacher, in the popular sense of the term, a minister must consider well what topics will be

most acceptable, particularly to the leading men of the parish. . . . As a general thing, . . . I am afraid doctrinal preaching is going out of fashion in many places where it was once regarded as essential to the 'declaration of the whole counsel of God;' and this but illustrates the public appetite for some kinds of doctrinal food all over the land."

Thus the breaking light upon the popular mind discovers itself in the examination of creeds and doctrines that otherwise would have been taken with as little question as the parchment that conveyed the ancestral acres, or the bonds that gave evidence of family wealth; but now the most sagacious clergymen estimate that nine in every ten in their churches and congregations are unsound somewhere in the accepted doctrines; or as one expressed to me, "All is unsettled in the public mind. Not one in ten is settled in any doctrine so as to feel at rest: nay, the nine are afloat and drifting they know not whither." And I would add, if settled at all, it is likely to be on some Ararat of what the Old Church would denominate heresy and error.

The American of to-day sees around him essentially the same social, moral, and political institutions that existed fifty years ago; yet, in that fifty years, there have come internal changes to which nothing in the external and material condition corresponds. True, there is a development in the whole range of those activities that come through a quickening of man's intellectual and spiritual nature; but a development has come to us during the last fifty years with the same external institutions that preceded that time. And more: political institutions have changed before, have marked the different epochs in each nation's history; but it will be found, that, of themselves, they have no life-giving power. No political institutions can carry any people above the level of their moral and spiritual attainments; or, in other words, no political institutions can make any vicious and God-defying people prosperous and happy. So, though our political and moral and social institutions are helps in placing us in a position where the breaking light can better shine and irradiate, they of themselves can do nothing towards supplying the place of this internal force. This is further illus-

trated when it is seen that the body receives its vitality from the soul. When the soul is gone from the body, the body ceases to act: so, in every movement of the body, there is a prior movement and force from the spirit within. And the spirit, the soul, has no inherent life or power; no life in itself: God alone has life in himself. The soul is but a form, receptive of the spiritual elements and influences with which it is surrounded, and by which it is sustained. The physical form, the animal organization, can kindle no flame of life, unless the vital air of the spirit is in contact with its brain and blood; and so the spiritual form within must be receptive of the spiritual atmosphere, that, by the influx of it, there may be life in the spirit. And as the physical body cannot originate, or independently have, a single emotion or thought; so the spiritual body is equally dependent on powers beyond itself for every manifestation of its life or love.

The consciousness, then, of originating thought in the brain, or emotion in the heart, is as fallacious as the appearance of feeling in the touch, or taste in the tongue: it is so only in appearance, and not in fact. The thought passes through the physical brain, where we make it, or refuse to make it, our own; and so the emotion comes through the spiritual affections before it is subject to our cognizance or rejection. Thus man, of himself, is most dead, and can only transmit the good or bad life in which his spirit is, adding to it the increase of his own volitions. Then the state of the surroundings of the sp itual part of man has much to do with the state of his mind in this life.

And though we may change our places in the spiritual world, by cherishing and living a good or a bad life here, we cannot alter the order, the very organic structure, of that world.

The epoch in a nation's history comes from the relations that man individually, and in aggregate as a nation, by his own volitions, assumes to that world: but a new age comes from Him who changes that world itself; removing its disorders that there may be a more free and full inflowing of those elements that nurture and invigorate, or, when badly received, intoxicate and bloat, the spiritual man.

But to return. As the life of the spirit, and also of the body, is only receptive; so the political and moral life of any people can be only such as is inbreathed into their political and social institutions by the people themselves.

Thus it is, that the breaking light on the common mind is no sequel to old dogmas or systems, and no new combination of old elements, but the breaking of the new era upon the fishermen and publicans of the populace; for, while the light of the receding age would fain hold its many millions in its fond embrace, we may be sure it holds no torch to light its beloved ones beyond its own precincts.

An amplification of the old germinating forces could only have brought to us bigger sheaves, — the more abundant fruitage from the old formulas. This has not been the result. If it had, the Old Church would exhibit to us its most vigorous and extending external prosperity, coming up from an enthusiastic, united, and vigorous internal life. That it does not, is apparent from any careful examination of the public mind.

But it is true, that, at first blush, it will seem, that, if this new power comes from within, from the greater force and purer inflowing of the spiritual light, the world ought to start forward in a career of improvement and spiritual purity commensurate with this force; but when it is remembered that the greater heat and light of the sun, as they pour upon an equatorial soil, germinate such seeds as are there planted, — vile, noxious, and poisonous, or good and wholesome fruits, for the nurture of man and beast, — a full purity of growth will not be expected in the heart of man. Where the soil of man's heart is full of evil and false seeds, what else but luxuriant growths of error, passion, and malignity could shoot forth in such startling profusion?

It is from the abundant pressure and copiousness of the spiritual elements, and from the imperfection of the forms through which they must flow, that comes the difficulty of their ultimation on the plane of nature, without deflection and distortion.

The vision of those who look deepest into human affairs, from the surface downward, has discovered that this result

must come from a quickening of human activities. M. Guizot, as well as others, expresses the same general truth.

The popular mind, in its deeper thought, has looked for the same general truth, and seen it exemplified in fact. The raising of some evil into a God that swallows all else of the divine commandments; the deification of humanity, and the worship at its shrine, or, what results in the same way, the deification of some particular element of human character to which we pay our constant tribute of worship and praise, and denounce all who refuse to join in our orisons; the surging tides that roll after those new prophets who unlock the cess-pools of polygamy and sensualism; the ultimation of crime, in its many hideous shapes, by the individual, the public functionary, and the whole body politic; that worshipping of the letter and outer garments, — the very shell of church organization; the looking to some refinement of matter as the self-existent life, thus making nature into a God, and ourselves as a part of nature to "know good and evil," — these, and myriads of others that spring up athwart the mental vision, argue no less strongly, to the apprehension of many, of a new age, than do those better gleams that give promise of a brighter and happier future.

Thus the wheat and tares grow together; and the latter, as yet, well-nigh as vigorous as the former.

Aside from the matters to which I have alluded to show the popular apprehension that the times are new, there is one other impression; and it is the most general of all.

The nations of men, as a collective family, present many varied conditions; many forms of government, states of religious development, or brutal degradation; many degrees of culture, from the lowest barbarism to a high civilization: yet through all this diversity of social form and spiritual state shines one light, giving assurance of the universal advancement of spiritual freedom. I know there are many things that seem to make against this conclusion; but, in spite of all, the conviction holds, that man, everywhere on the face of the earth, is acquiring more and more liberty to worship God according to his own sense of fitness.

Governments change their form; revolution upheaves an empire, destroys a state, or establishes a kingdom; a republic is formed or swept away; and when the dust of conflict has cleared up, so that we can see the result, it is often found, that, to the eye of the politician or statesman, nothing has been gained to human advancement; for, to their view, the same essential political fabric, whether of empire or republic, often remains behind. But, when it is looked upon with relation to man's spiritual freedom, — with relation to the acknowledgment of man's right to his own conviction of duty and reception of religious truth, — it is seen that there is, and has been, the world over, a steady and marked progress in this respect for the last hundred years.

With this growth of spiritual freedom on the one hand has come an increase of spiritual despotism on the other. Those institutions which have felt that their life and growth were best subserved by spiritual darkness have felt the impulse of the world's onward progress, and attempted to throw themselves in front of the advancement with an energy worthy a better cause; but the result is hardly to their liking. To fill the gaping mouths of hungry, rational humanity, in any satisfying manner, will require other bulls than that of the immaculate conception of Mary. No amount of darkness can stop the craving for light; and the authoritative enunciation of some great and more revolting absurdity can hardly force the rational nature into acquiescence. So, too, those less prominent points in the formulas of a vastated church, which give the lie to our rationality, are not made the more lovely by the pressure with which, in some directions, they are forced home upon the people. All these activities, whose reach and scope are to hold man back in his progress to spiritual freedom, fully attest the quickening of all the faculties connected with this power in man; and the general fears of the forms that are passing away, that the progress of this freedom will take the race from the cradles of their ancestral faith, and place them on other, but, as I think, everlasting foundations, invites our most sure conviction that such a result will not fail to be accomplished.

The matters thus briefly hinted at are some of the very many that are weighing with the general intelligence of man to show him that the changes that we are now experiencing do not belong to a new epoch merely in some nation's history, but to a new age in the cycles of the world. The forces that are working such mighty changes are deeper and fuller than belong to time and matter; more potent than can be reached by any elaboration or development of the human mind: they come from the fountain of Eternal Truth, — from that river close by the throne of God.

With the dark currents of error more and more removed, in their influence, from the human mind, this light shall shine with greater and still greater effect upon the whole human race. It is the evils of our natures which distort and deflect its rays. It is because, as forms of life, we are impure, that the full effulgence of the dawning day is delayed. That we, that the whole brotherhood of man, by lives in accordance with the divine commandments, may so receive the regenerating power of the divine life that our forms may become capable of receiving and transmitting this light in its purity that is thus pressing upon us, must be the prayer of every true Christian. When such a day shall arrive, and the "Sun of Righteousness shall have arisen with healing in his wings," and "the heathen are his inheritance, and the uttermost parts of the earth his possession," then may it most literally be said, "Thy kingdom has come, and thy will is done on earth as it is in the heavens."

NOTICE OF AN ESSAY ON CLASSIFICATION BY LOUIS AGASSIZ.

This essay is the introduction to the first volume of the author's "Contributions to the Natural History of the United States." Many of its leading principles are in accordance with the philosophy of the New Church; and the author has

devoted the knowledges of his science to these principles in a way which makes his work deeply interesting to those who wish to see that philosophy illustrated in the sciences of nature.

Among the priceless blessings of the New-Church doctrines is the clear instruction which they give us in regard to the character and meaning of the order of nature. They assure us that there is order in nature from beginning to end, however hidden it may be from our sight; they teach us that that order is the form which the Divine Wisdom gives to the work of Divine Love, and therefore a perfect order, filled with the harmony which reigns in the divine thoughts from which it springs; they arrange what we know of the natural work before our eyes, and, telling us much of its deeper meaning, ask, "Would you have your life a part of the infinite order which you here behold? Would you receive into your own conscious purposes and deeds and delights the stream of life unperverted, as it flows from God into the solid earth, the trees, and the living creatures? Then go to the Word, and learn there the way of life; for that is one with the order of the beautiful earth: the laws there given to guide you are one with the laws which govern all things around you, — one from the full correspondence between them which arises from their one source."

In the light, then, of these doctrines, the truths of natural history have a weight which they have never had before: for they yield clear illustrations of the truths of religion; and the study of them becomes an important part of the training which makes the earth the nursery of heaven.

But who can say that the science of natural history, as it is now among men, is devoted to this work? When we turn to that science for illustrations of higher truths, do we find all her knowledges clustering around the knowledge of the one God, and united in the unity which nature gets from her one Creator? Are not these knowledges generally gathered to gratify mere curiosity in the facts themselves, or else to confirm and adorn *formulæ* of human constructions, — the offspring of human pride?

The naturalists of our day despise the empty reasoning of the philosophers who tried from their own minds to deduce the truths of nature without consulting Nature herself, and think that they are in the sure way to wisdom in clinging to the facts. But facts, bereft of their relations to their Creator, and of the meaning which he gives them, are bereft of their truth: they are complicated and obscure, leading to distraction, and hindering rather than nurturing a healthy growth of the soul. A future age may look upon the huge, crude masses of them, which already cumber our march in true knowledge, with much the same pity as we hold for the empty terms of the Schoolmen.

A full faith in God, carried out into our studies of animals and plants, would turn our minds to their relations to him; and, that we might see these the clearer, we should study their relations with one another, and with the surrounding world, well knowing that they are all arranged in a varied and perfect order. This order, and the systems of which it is made up, we should not dare to mould with our own hands; but should seek to find it as it really exists in nature, without distortion from the pride of our understanding.

It is now by no means generally taught by naturalists, that there is order really existing in the relations of animals and plants. On the other hand, it seems to be generally believed, that all systems of classification are products of human thought, and made by men to enable them to see facts which of themselves are isolated; and organized beings are regarded as having no relations, excepting such as arise from the physical conditions in which they are placed. Very many go farther, and seek in physical forces the origin of animal and vegetable life. The true view — namely, that physical forces get their being through a constant influx from God, and that animals and plants get their life from equally distinct streams of influx — is almost, if not entirely, unknown among the prevailing philosophers of nature.

Every one perceives that there is a classification of the members of the kingdoms of nature, and unconsciously forms groups of them in his mind. This process goes very far even

in childhood; for the child knows the robin, sparrow, crow, and dove apart, and groups them together, and calls them birds; and so with beasts, and creeping things, and fishes: and, if it has been taught any thing of religion, it says, "Our heavenly Father makes the beast to be a beast, and the bird to be a bird;" and so, in its simplicity, acknowledges that there is a classification which comes from the hand of the Creator.

The special student soon finds the grouping of common observation imperfect; and, with his sharpened perception and extended knowledge, he defines it better, and carries it out more fully. In this way, naturalists have grouped, to a greater or less extent, all known animals and plants; and thus, in practice, they acknowledge that there is order throughout the relations of the objects of their study. But the source of this order they deny: they claim it as the work of their own minds, and shape it to their own ends. We see this denial and assumption in the readiness with which systems are founded on merely arbitrary characters, and the eagerness with which they are forced, as far as possible, on the things themselves. The end, too, for which this is done, is often clear. For instance, the constant tendency to arrange all animals and plants in one series, from lowest to highest, to divide them into groups whose only difference is a difference of degree, and to mark these groups by any arbitrary character which may occur, clearly arises from the effort to reduce the infinitely varied living order which springs from the Divine Mind to the dearth which would come from the effects of dead material forces, and then to refer all laws to the earth as their source; or else to strip them of all but human thought, and then exult in the proud structure of their own hands. But this struggle is against the power of truth; it is at variance with all the nicer perceptions which a sincere study of the facts of nature begets, and at variance with whatever of the acknowledgment of God there still remains in philosophy: so that, while a false religion, or rather a want of religion, has introduced the worst errors into the theories of science, the practice of scientific men has of necessity been much nearer the truth; and the leading

systems of classification are drawing near to one another, and expressing better and better the true order of nature.

And now, in the essay before us, a master in the science declares that that order really exists, independent of our thoughts, — the work of God; and that it is not at all the result of physical causes, but that it bears to the physical world only the relations which belong to the fitness and harmony which God has established throughout his works. He brings the results of his own deep researches into nature, and whatever his wide knowledge of the labors of other men in the same field affords, to show what this order is, and how it illustrates the workings of the Divine Mind. This the author does, not by abstract logical reasoning, nor by the ingenious use of isolated facts, nor by any extended persuasive argument; but by bringing forward a series of general views of the relations of animals to one another and to the surrounding world, presenting them concisely and clearly, free enough from bias to theory to allow the student to search for principles without confusion from the author's opinions, but at the same time giving the deeper meaning which he has seen within the facts. The breadth and unity of the principles in the author's mind have made the work a very complete general view of the more important results of the science itself, as well as of their bearing upon the principles of classification.

The essay is divided into three chapters. The first is devoted entirely to considering the facts in their natural connection, as they bear upon the principles of classification; the second, to the grouping of animals, and the character and value and meaning of the several groups; and the third, to a notice of the principal systems of zoölogy which have been put forth in the growth of the science up to the present time.

The following extracts from the first section of the first chapter show to a great extent the spirit and aim of the whole work. We give them here, reserving for a future article the review of the principles which they put forth, and the manner in which these are maintained in other sections of the work: —

"There is no question in natural history on which more diversified opinions are entertained than respecting classification: not that naturalists disagree as to the necessity of some sort of arrangement in describing animals or plants; for, since nature has become the object of special studies, it has been the universal aim of all naturalists to arrange the objects of their investigations in the most natural order possible; and even Buffon, who began the publication of his great natural history by denying the existence in nature of any thing like a system, closed his work by grouping the birds according to certain general features exhibited in common by many of them. It is true, authors have differed in their estimation of the characters on which their different arrangements are founded; it is equally true that they have not viewed their arrangements in the same light: some have plainly acknowledged the artificial character of their systems; whilst others have urged theirs as the true expression of the natural relations which exist between the objects themselves. But, whether systems were presented as artificial or natural, they have, to this day, been considered generally as the expression of man's understanding of natural objects, and not as a system devised by the Supreme Intelligence, and manifested in these objects.

"There is only one point in these innumerable systems on which all seem to meet; namely, the existence in nature of distinct species, persisting with all their peculiarities, for a time at least; for even the immutability of species has been questioned. Beyond species, however, this confidence in the existence of the divisions generally admitted in zoölogical systems diminishes greatly.

"With respect to genera, we find already the number of the naturalists who accept them as natural divisions much smaller, few of them having expressed a belief that genera have as distinct an existence in nature as species; and as to families, orders, classes, or any kind of higher divisions, they seem to be universally considered as convenient devices, framed with the view of facilitating the study of innumerable objects, and of grouping them in the most suitable manner. The indifference with which this part of our science is generally treated becomes unjustifiable, considering the progress which zoölogy in general has made of late. It is a matter of consequence, whether genera are circumscribed in our systematic works within these or those limits; whether families enclose a wider or more contracted range of genera; whether such or such orders are admitted in a class, and what are the natural boundaries of classes, as well as how the classes themselves are related to one another; and whether all these groups are considered as resting upon the same foundation in nature or not.

"Without venturing here upon an analysis of the various systems of zoölogy, the prominent features of which are sufficiently exemplified for my purpose by the systems of Linnæus and Cuvier, which must be familiar to every student of natural history, it is certainly

a seasonable question to ask, whether the animal kingdom exhibits only these few subdivisions into orders and genera which the Linnæan system indicates, or whether the classes differ among themselves to the extent which the systems of Cuvier would lead us to suppose. Or is, after all, this complicated structure of classification merely an ingenious human invention, which every one may shape as he pleases to suit himself? When we remember that all works on natural history admit some system or other of this kind, it is certainly an inquiry worthy of a true naturalist to ascertain what is the real meaning of all these divisions. . . .

"The divisions of animals according to branch, class, order, family, genus, and species, by which we express the results of our investigations into the relations of the animal kingdoms, and which constitute the first question respecting the scientific systems of natural history which we have to consider, seem to me to deserve the consideration of all thoughtful minds. Are those divisions artificial or natural? Are they the devices of the human mind to classify and arrange our knowledge in such a manner as to bring it more readily within our grasp, and facilitate further investigations? or have they been instituted by the Divine Intelligence as the categories of his mode of thinking? Have we, perhaps, thus far, been only the unconscious interpreters of a divine conception, in our attempts to expound nature? And when, in our pride of philosophy, we thought we were inventing systems of science, and classifying creation by the force of our own reason, have we followed only, and reproduced in our imperfect expressions, the plan whose foundations were laid in the dawn of creation, and the development of which we are laboriously studying; thinking, as we put together and arrange our fragmentary knowledge, that we are anew introducing order into chaos? Is this order the result of the exertions of human skill and ingenuity? or is it inherent in the objects themselves, so that the intelligent student of natural history is led unconsciously from the study of the animal kingdom itself to these conclusions, the great divisions under which he arranges animals being indeed but the headings to the chapters of the great book which he is reading? To me it appears indisputable that this order and arrangement of our studies is based upon the natural primitive relations of animal life, those systems to which we have given the names of the great leaders of our science who first established them being in truth but translations into human language of the thoughts of the Creator. And if this is indeed so, do we not find in the adaptability of the human intellect to the facts of creation, by which we become instinctively, and, as I have said, unconsciously, the translators of the thoughts of God, the most conclusive proof of our affinity with the Divine Mind? And is not this intellectual and spiritual connection with the Almighty worthy our deepest consideration? If there is any truth in the belief that man is made in the image of God, it is surely not amiss for the philosopher to endeavor, by the study of

his own mental operations, to approximate the workings of the Divine Reason, learning from the nature of his own mind better to understand the Infinite Intellect from which it is derived. Such a suggestion may, at first sight, appear irreverent. But which is the truly humble, — he who, penetrating into the secrets of creation, arranges them under a formula, which he proudly calls his scientific systems; or he who, in the same pursuit, recognizes his glorious affinity with the Creator, and, in deepest gratitude for so sublime a birthright, strives to be the faithful interpreter of that Divine Intellect, with whom he is permitted, nay, with whom he is intended, according to the laws of his being, to enter into communion?

"I confess that this question as to the nature and foundation of our scientific classification appears to me to have the deepest importance, — an importance far greater indeed than is usually attached to it. If it can be proved that man has not invented, but only traced, this systematic arrangement in nature; that these relations and proportions which exist throughout the animal and vegetable world have an intellectual, an ideal, connection in the mind of the Creator; that this plan of creation, which so commends itself to our highest wisdom, has not grown out of the necessary action of physical laws, but was the free conception of the Almighty Intellect, matured in his thought, before it was manifested in tangible external forms; if, in short, we can prove premeditation prior to the act of creation, — we have done, once and for ever, with the desolate theory which refers us to the laws of matter as accounting for all the wonders of the universe, and leaves us with no God but the monotonous, unvarying action of physical forces, binding all things to their inevitable destiny. I think our science has now reached that degree of advancement in which we may venture upon such an investigation.

. . . . "I disclaim every intention of introducing in this work any evidence irrelevant to my subject, or of supporting any conclusions not immediately flowing from it; but I cannot overlook nor disregard here the close connection there is between the facts ascertained by scientific investigations, and the discussions now carried on respecting the origin of organized beings. And though I know those who hold it to be very unscientific to believe that thinking is not something inherent in matter, and that there is an essential difference between inorganic and living and thinking beings, I shall not be prevented by any such pretensions of a false philosophy from expressing my conviction, that, as long as it cannot be shown that matter or physical forces do actually reason, I shall consider any manifestation of thought as evidence of the existence of a thinking being as the author of such thought, and shall look upon an intelligent and intelligible connection between the facts of nature as direct proof of the existence of a thinking God, as certainly as man exhibits the power of thinking when he recognizes their natural relations.

"As I am not writing a didactic work, I will not enter here into a detailed illustration of the facts relating to the various subjects submitted to the consideration of my reader, beyond what is absolutely necessary to follow the argument, nor dwell at any length upon the conclusions to which they lead, but simply recall the leading features of the evidence, assuming in the argument a full acquaintance with the whole range of data upon which it is founded, whether derived from the affinities or the anatomical structure of animals, or from their habits and their geographical distributions; from their embryology, or from their succession in past geological ages, and the peculiarities they have exhibited during each; believing, as I do, that isolated and disconnected facts are of little consequence in the contemplation of the whole plan of creation, and that, without a consideration of all the facts furnished by the study of the habits of animals, — by their anatomy, their embryology, and the history of the past ages of our globe, — we shall never arrive at the knowledge of the natural history of animals.

"Let us now consider some of these topics more specially."

The author goes on to treat of these topics one by one through thirty-one sections. In a recapitulation of these sections, he ends as follows: "In one word, all these facts, in their natural connection, proclaim aloud the one God, whom man may know, adore, and love; and natural history must, in good time, become the analysis of the thoughts of the Creator of the universe, as manifested in the animal and vegetable kingdoms."

Science thus brought to the service of the great essential truths of religion can hardly fail to be interesting to the readers of the Magazine; and we hope in future numbers to treat of this work more at length, taking up each of the three chapters separately.

J. E. M.

ILLUSTRATIONS OF SCRIPTURE FOR THE CHILDREN OF THE NEW CHURCH. Published by the General Convention of the New Church in the United States. New York: New-Church Book Depository, 215, Canal Street.

These "Illustrations" are divided into nineteen parts, each one being of the length of a common sermon. The first twelve consist of explanations of the first chapter of Genesis,

and of portions of the second and third chapters. The five following are an explanation of the parable of the Talents, as contained in the twenty-fifth chapter of Matthew. The next, of Mark xi. 17: "They that are whole have no need of a physician, but they that are sick." The last is an explanation of Mark iv. 26–28, and may be found in this number of the "New-Jerusalem Magazine." We thought that we could give our readers a more correct impression of the character of the work by copying the "Illustrations" of one text of Scripture entire, than by making extracts from different parts of the book. It will be noticed, that, for the sake of convenience, the "Illustrations" are divided into paragraphs, which are numbered.

It will be observed that the work is designed especially for the young. It is written with great clearness and simplicity, and seems particularly well adapted to this object. We think it may be found extremely useful for the older classes in our sabbath schools, and also for novitiate readers of the writings of Swedenborg. We recently handed a copy to a minister connected with the Unitarian denomination in this vicinity, whom we knew to be a reader of Swedenborg, and, to a considerable extent, a receiver of the doctrines of the New Church. He says in a note, "I have read the 'Illustrations of Scripture,' and am well pleased with it. The latter part of it, I think, must be especially useful to all persons in whom the work of regeneration is about commencing; and, as a New-Church book, it appears to be better adapted, than any other I have seen, to persons of all ages who are just beginning to investigate the doctrines."

But, though the "Illustrations" are designed particularly for the young, it must not be inferred that their use will be limited to this class of readers. We have often observed that those sermons which are the most intelligible and interesting to children are also the most useful to their parents. The book will be found extremely valuable to all receivers of the doctrines of the New Church, and particularly well adapted to circles of receivers who meet together for worship on the sabbath. Indeed, we know of no volume so suitable for this object. We trust that it may meet with a ready and extensive sale.

IS IT ALLOWABLE TO SEEK OPEN COMMUNICATION WITH THE SPIRITUAL WORLD?

THE question at the head of this article seems to be one of much importance, and a question to which but one answer can be given in the light of the New Church; and, in favor of a negative response, we may find the most abundant confirmation, both in the Sacred Scripture and in the works of Swedenborg.

As we read our Bible, there runs through it, from the beginning to the end, a series of divinely ordered communications with the Lord and with the spiritual world. But these communications came without being sought after. Those through whom they came were called by the Lord to the work. He appeared to them, or the word of the Lord came unto them. When the Angel appeared to Moses, in a flame of fire out of the midst of the bush, he turned aside to see the great sight: "And God called unto him out of the midst of the bush, and said, Moses, Moses; and he said, Here am I." As it was with Moses, so it will be found to have been with all through whom the Word was given. The eyes of the prophets were not opened by any efforts of their own; but they were opened by the Lord, in his good pleasure. The visions of angels recorded in the New Testament, as well as the appearance of the Lord himself after his resurrection, took place, not only without any effort on the part of the beholders to produce them, but without any previous expectation. They were taken by surprise, and sometimes filled with fear. The shepherds who were keeping watch over their flocks by night were sore afraid; and the angels said unto them, "Fear not." The keepers and the women at the sepulchre were terrified; and the angel answered, and said unto the women, "Fear not ye."

It is true that there was an appointed way in which it was permitted to seek responses from the Lord in the Israelitish church. It is written, "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his

heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."

Swedenborg says, in explanation of the passage, "And thou shalt put in the breastplate of judgment the Urim and the Thummim," "that hereby is signified the shining-forth of divine truth from the Lord in ultimates appears from the signification of the breastplate of judgment as denoting divine truth shining forth from the divine good of the Lord; and from the signification of Urim and Thummim, as denoting light, and the shining-forth thence. The reason why the Urim and the Thummim denote light and shining-forth is because by the stones in the breastplate the light of heaven shone forth with variety, according to the responses which were given by them; therefore also they were of different colors: for the divine truth, proceeding from the divine good of the Lord, appears before the angels as light; hence is all the light of heaven. The colors thence derived, which are the modifications of that light with the angels, are variegations of the intelligence and wisdom appertaining to them; for all wisdom and intelligence are from that divine truth or light. Hence it may be manifest, that by the shining-forth of various colors from that light are presented divine truths, which are responses, in the heavens; in like manner by the Urim and Thummim when the Divine was interrogated. But it is to be noticed, that, when the shining-forth appeared, then, at the same time, the response to the subject of inquiry was pronounced in an audible voice (*viva voce*); which was done by the angels, to whom, by such shining-forth, it was revealed from the Lord: for, as was said, the divine truths, which are responses, so appear in the heavens" (*A. C.* 9905). For a more full explanation of the subject, see the whole number, as well as those which precede and follow.

Responses were thus given to the Israelites by the Urim and the Thummim. When Aaron was clothed in the garments of his office, and went to inquire of the Lord, the light of heaven

shone forth through the twelve precious stones on his breastplate, on which were inscribed the names of the twelve tribes of Israel; and, at the same time, the answer to the inquiry was given in an audible voice. These stones, with the names thus inscribed, were the Urim and Thummim. The Israelites were an external people. They were not a church, but the representative of a church. Their inquiries, except so far as they were made for the sake of the spiritual sense of which they had no knowledge, were not such as related to heavenly things: and the responses were not addressed to the spiritual man, but to the senses; for in no other way could they be received and understood. The Lord was supposed by them to dwell literally between the cherubims, and to shine forth and make himself visible before their eyes.

But, to the New Church, the spiritual sense of the Sacred Scripture is revealed; and the way in which responses were given to the Israelites by the Urim and Thummim is full of instruction as to the way in which it is permitted us to seek and receive illustration from the Lord. The precious stones on the breastplate of Aaron, made resplendent by the light of heaven, correspond to the literal sense of the Word illustrated by the spiritual; and we learn from Swedenborg, that responses from heaven are now given through the Word in its literal sense, and by no other means. This is the orderly and appointed way of seeking and obtaining communion with the Lord. If we come to the Sacred Scripture in a humble spirit, we are brought into conjunction with Him, and into consociation with the angels. Our hearts will be warmed, and our understandings enlightened, by the heat and light of the Sun of heaven. We must put the shoes from off our feet, and be sensible that the ground on which we stand is holy. We must expect no response to such inquiries as would be dictated by a vain and idle curiosity. "If I regard iniquity in my heart, the Lord will not hear me." But "a humble and a contrite spirit, O Lord! thou wilt not despise;" and there is nothing more certain than that such a spirit will find light, comfort, and consolation in the Sacred Scripture.

The Ten Commandments were a summary of the whole Word, and by them the whole Word was signified and represented. These commandments were written on two tables of stone, and deposited in the ark. Above the ark was the mercy-seat; and at each end of the mercy-seat were the cherubims, stretching forth their wings on high, "covering the mercy-seat with their wings, and their faces one to another." And it is said, "There I will meet with thee; and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." By the cherubims are signified the guards and providence of the Lord, lest he should be approached by those who are not prepared to receive and love his influence. The literal sense of the Word is a guard to the spiritual truths which are concealed within it; and this sense, acting as a protection to these truths and to the heavens, is also signified by the cherubs, and is described by them. The Lord still dwelleth between the cherubims. There we should seek him, and there he may be found; and, to those who approach him aright, he will "shine forth."

DECLARATION OF THE MEMBERS OF THE NEW CHURCH ASSEMBLED IN CONFERENCE AT MANCHESTER, AUGUST, 1857.

[The following is the Declaration alluded to in the letter from Dr. Tafel which is published in this number of the Magazine.]

We, the Ministers and Representatives of the New Church signified by the New Jerusalem in the Revelation, assembled from various portions of Great Britain, together with brethren from different parts of the world, united with us in our meetings in the Centenary year of the New Church, do feel it our duty to declare our full and fervent conviction, that the divine Saviour of the world, the Lord Jesus Christ, is the only God of heaven and earth, and thus is the only source of every blessing for mankind. The whole Trinity is in him:

his infinite love is the Father, his divine humanity is the Son, and his outflowing spirit of love, holiness, and power is the Holy Spirit. We invite all men to worship Him whom the angels of heaven worship. Him we revere, him we adore; and him we desire, in all things and at all times, to obey.

He has created man in his image and likeness that he may be trained on earth to become an angel of heaven. He has given to men the two grand faculties of will and understanding, that they may be taught and freely led to will all that is good, to understand all that is true, and thence to act from liberty according to rationality.

Love is the great principle of religion, — love to God, and love to man; but, for love to develop itself in the human character, man must be free.

The commandments of our adorable Saviour, given first by him as Jehovah in the Old Testament, and confirmed by him as the Saviour in the New, are the true path of salvation and happiness, the only lasting remedy for human sorrow. We earnestly invite all men to bring them into daily practice, and to pray to the Lord Jesus Christ alone for constant power to do so.

The Word of God, which is holy in every syllable, is, when understood in its spiritual sense, the great light of spiritual life, the chart of true progression, but can only be understood and loved as men are freely led to open their minds to perceive its wisdom and to accept its teachings. But, as no one can become truly wise and good except in freedom, we declare it to be our firm belief, that all men should be free, to the fullest possible extent, to worship God, to publish their sentiments, and to carry into practice their conscientious convictions of duty. We invite all men, rulers and people, to give to all others, willingly, the fullest freedom to exercise their religious rights, as ordinances of Him who is all-wise and all-good.

We declare it to be our belief, that no man can be blessed himself, except so far as he strives to impart blessings to others; and hence that a generous and brotherly recognition of the rights of others, especially of full freedom of faith and practice, is the grand law of Providence for individual regeneration, for social happiness, and for national advancement.

We desire to press it, therefore, on the attention of all mankind, that they should serve one another in love, especially in the promotion of their dearest rights, irrespective of creed, caste, or color, in the full faith that this ordinance of Heaven can only result in good. Thus will the families of the earth become promoters of each other's improvement and happiness, and "the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." Thus will the human race truly realize "glory to God in the highest, and on earth peace, good-will towards men."

JONATHAN BAYLEY, *President.*
RICHARD STORRY, *Vice-President.*
HENRY BUTTER, *Secretary.*

LE BOYS DES GUAYS, AUGUST HARLE, } *For France.*
T. F. EMANUEL TAFEL, } *For Germany and Switzerland.*
DIRCKINCK HOLMFELD, *for Denmark.*

THE MASSACHUSETTS ASSOCIATION OF THE NEW-JERUSALEM CHURCH.

[THIS Association held its semi-annual meeting in North Bridgewater, on Thursday, Oct. 8. The day was of the finest; and the attendance was very large, particularly from the neighboring societies of Abington and the other Bridgewaters. It was one of the fullest meetings the Association has ever had; probably, in part, because it was the first meeting the Association has held in the new and beautiful church of the North-Bridgewater Society.

The Presiding Minister of the Association, Rev. Thomas Worcester, D.D., was prevented from being present by his duties as a member of the Board of Overseers of Harvard University; and Rev. Mr. Goddard, of North Bridgewater, was made the Chairman of the meeting.

The religious services were conducted by Mr. T. O. Paine, of East Bridgewater, a licentiate, who preached a sermon from Isa. lxv. 21, 22. The lecture in the afternoon was by Mr. Dunham, the Colporter of the Association; and though no business of particular interest was before the meeting, and the only thing that contributed to vary the usual routine of business was the admission of the new society in Brookline, yet it is believed that every one regarded the meeting as an unusually pleasant and happy one.

On the day previous, the Joint Committee of Ministers and Laymen of the Association met at the same place, and granted a license to preach to Mr.

Benjamin Worcester, of Waltham, eldest son of Rev. Thomas Worcester, of Boston.

A collation was provided in the spacious vestry under the church, to which all present were invited. All things were exceedingly well arranged for the occasion; and, in addition to the most ample provision for the bodily wants of the large number who were present, opportunity was afforded for much social enjoyment.

We have not room in this number for the Journal of this meeting of the Association; but we insert the reports of the Committee on Colportage and of the Colporter, which we think will be found to be interesting.]

Colportage Committee's Report.

The Committee on Colportage have to report the Colporter's account with the Association, as follows: —

MASSACHUSETTS ASSOCIATION TO C. A. DUNHAM, *Dr.*

Balance old account	$47.93	
Services six months (nearly)	215.00	
Expenses	82.32	
Books given away	10.29	
		$355.54
Cr.		
By receipts from individuals	23.00	
„ profits on books sold	16.67	
„ cash received from Treasurer	100.00	
		139.67
Balance due Mr. Dunham		$215.87

What amount is available in the treasury to meet this balance, the Committee are not informed.

The Association will learn from the Colporter's own Report what services he has performed since the last meeting of the Association. It will also be seen from Mr. Dunham's Report, that, of the various uses which may be performed by a Colporter, those which are intimately connected with missionary labors have chiefly engaged his attention.

These uses appear also to your Committee to be the most valuable and the most needed in the present state of the church. The Committee are deeply impressed with the value to the church of the work which Mr. Dunham has performed in this way; and they trust that his services may be long continued. It is obvious, however, that some further missionary powers

than a layman possesses are often needed ; and as, in the present state of the funds of the Association, the employment of both a Missionary and a Colporter can hardly be expected, it may be well that the two services should be in some way combined.

As this matter is one that requires the attention of other committees, the Colportage Committee can only say now, that they have reason to hope that some arrangement will soon be made which will increase the efficiency of this branch of the colportage service, and afford double satisfaction to the church.

Sampson Reed.
Benj. Worcester.
Lewis G. Lowe.
John Westall.
George Phinney.

Report of the Colporter.

During the last six months, the undersigned has visited, and performed or attempted to perform service in, upwards of ninety towns in this Commonwealth, and also in a few towns in Rhode Island, Connecticut, and New Hampshire. He has sold $90.91 worth of books ; given away, principally to clergymen, $10.29 worth ; and has obtained fourteen subscribers for the "New-Jerusalem Messenger," one for the "New-Jerusalem Magazine," and two for the "New-Church Magazine for Children." He has collected and paid over to the Treasurer of the General Convention $248.38 ; to Mr. Jewett, on account of the "Messenger," $57 ; and to Mr. Clapp, on account of the "Magazines," $13.

The amount of time, the past six months, I have been actually travelling, is considerably less than for the corresponding six months last year. In the early part of the season, I was interrupted by the great amount of stormy weather which we had, and latterly by other circumstances. In most respects, the report rendered by the Colporter at the October meeting of last year is applicable and appropriate to the service rendered this year. All, therefore, that it seems necessary to report at this meeting is a brief statement of the uses which now appear

to be the most important for the Colporter of this Association to perform ; and then the Association can determine whether these uses, or others, shall be performed, and, indeed, whether any of them are of sufficient importance to warrant the expenditure of time and money which their continuance will demand.

The uses which a Colporter can perform appear to me now far greater, and of more importance, than they did at the time of my entrance upon this service. The experience of two years has given a more definite and tangible form to the uses. It is probable, however, that the present form of them has, in part at least, arisen from the Colporter's state of mind, and therefore may not appear to others in the same light that they do to him.

To him, the most important form of the use seems to be the missionary use, or the use of visiting, and communicating with, isolated receivers of the heavenly doctrines. And by "isolated" is meant all receivers who have not the advantages and privileges of the New-Church ministry : for he is most fully convinced that the growth of the New Church upon the earth depends very much upon the uses performed by a faithful ministry ; and therefore those uses must be important which operate as means to prepare the way for, and hasten the time when, Newchurchmen everywhere can and will avail themselves of this use, with all its blessings and privileges. And in the present scattered condition of the New Church, when so many receivers of the doctrines are deprived of this use, and the Association not being able to employ a Missionary constantly besides a Colporter, it seems desirable that the Colporter should be an authorized Missionary, and be qualified to perform such services as may best tend to draw forth, ultimate, and organize New-Church life in all places where there is an opening for such services, and thus aid in preparing the way for the New-Church ministry. And he should labor, so far as he can, to be a minister and shepherd to those that have no minister and shepherd, and yet desire such services as a New-Church missionary could render. No one could well overestimate the good it would do isolated receivers to have one

visit or more during the year from a faithful Missionary. Many times during the last two years have the visits of the Colporter to receivers (poor and inadequate as was the instrument) been the means, by the aid and blessing of the Lord, of drawing forth and opening new springs for life and activity in ultimating the heavenly doctrines, and also a means of aiding and enabling receivers to take new and more positive positions for building up the New Church within them and around them.

The next most important form of the use, it appears to the Colporter, is to visit the clergy of the Old Church, and give them an opportunity to examine and purchase the writings of Swedenborg; and to show to them, as far as they have eyes to see, that the New Church is in possession of spiritual light, in regard to all the spiritual interests of man, which can be found nowhere else. The experience which I have already had in doing this leads me to speak confidently in regard to the importance of this use, and of the duty of now performing it. And though it is a negative use, — that is, a use in removing the falsities of the Old Church from the minds of its clergy, — still, as a preparatory work, it is of importance, and must be done before the doctrines of the New Church can to any great extent be received. Swedenborg, speaking in regard to the descent of the New Church, says, "As this new heaven increases, so far the New Jerusalem, that is, the New Church, comes down from that heaven: wherefore this cannot be done in a moment, but is done as the falsities of the former church are removed. For what is new cannot enter where falsities have been ingenerated, unless these are eradicated; which will be done among the clergy, and thus among the laity."

The Colporter has been surprised at the state in which he has found the clergy of the Old Church, and especially those who belong to the (so-called) evangelical denominations. He had expected to find the old doctrines of Calvin still prevailing among them, and as still exerting an iron rule and power; but this is not so. The "iron" has become mixed with "clay" in their minds generally; and, before the doctrines of the New Church, they lose all their former power.

There are many other forms of use which the Colporter can perform, of subordinate importance, — such as selling and distributing the writings of Swedenborg, and other New-Church works; obtaining subscribers to the New-Church periodicals; collecting money for these, and other uses of the church; and, besides, other uses, some of which may be constant, and some may be only temporary.

Respectfully submitted,

C. A. DUNHAM, *Colporter.*

JOURNAL OF THE PENNSYLVANIA ASSOCIATION OF THE NEW JERUSALEM. TWENTY-FIFTH MEETING. HELD AT UPPER DARBY, AUG. 27, 1857.

1. THE Association met at half-past ten o'clock, and was called to order by the President.

2. The following members attended the meeting: —

Rev. James Seddon and Rev. Isaac C. Worrell, Frankford; Rev. Thomas Wilks, Upper Darby; Rev. Arthur O. Brickman, Baltimore; Messrs. John Lever, James Holt, delegates from the Frankford Society; Messrs. Thomas Kent, Lewis Watkins, Morris W. Heston, Jesse Hays, Dr. Stacy Jones, delegates from the Upper-Darby Society; Messrs. John Warren, William Roberts, Charles S. Close, delegates from the Philadelphia Second Society; Mr. David Snyder, Upper Darby; Mr. John C. Keffer and Dr. G. R. Starkey, Philadelphia.

Benjamin F. Glenn, Charles C. Oram, Dr. J. R. Earhart, were invited to take seats with the delegates, and participate in the deliberations of the Association.

3. The Journal of last meeting was read and approved.

4. A recess was taken for religious exercises; when Rev. A. O. Brickman performed divine worship, and preached from the following text: "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (John xvi. 15). After which, Rev. Mr. Seddon, assisted by Rev. Mr. Worrell, administered the most holy ordinance of the Lord's Supper to fifty-five communicants.

Adjourned for one hour.

Afternoon Session.

5. A selection was chanted, the roll called, and reports from the Frankford, Upper-Darby, and Philadelphia Second Societies were received and read.

6. A number of copies of the "Sketch of the Life of W. M. Chauvenet," and ten copies "Journal of the Illinois Association," were presented to the Association.

7. *Voted*, That a copy be presented to each minister of the Association, and the remainder distributed equally among the societies represented at this meeting.

8. Rev. Thomas Wilks read a report on instructions concerning the preparation of the bread and wine in the celebration of the Lord's Supper.

9. *Voted*, That the report be accepted, and published with the proceedings; and that the thanks of the Association be tendered to the Committee.

10. The Treasurer's report was received and read.

Balance in hand last report	$32.93
Cash paid Rev. A. O. Brickman	15.00
Balance	17.93
Cash from Frankford Society	5.00
" " Delaware-County Society	5.00
" " Philadelphia Society	5.00
Cash in hand	$32.93

11. *Voted*, That Mr. C. S. Close be added to the Committee on the Missionary and Colportage Fund.

12. On motion of Mr. Holt, it was voted that the next meeting of the Association be held in Frankford, on Easter Monday, 1858.

13. The President appointed Rev. Mr. Wilks to preach at the next meeting.

14. The Committee appointed to solicit contributions for a Missionary and Colportage Fund presented a report; which was read and accepted.

15. A selection was chanted, the benediction pronounced by Rev. Mr. Seddon, and the Association adjourned.

WM. ROBERTS, *Secretary.*

REPORTS OF SOCIETIES.

Report of the Second New-Jerusalem Society of Philadelphia.

Aug. 27, 1857.

Since the last meeting of the Association, our meetings for public worship have been held every sabbath morning, with two exceptions, occurring during the absence of our reader.

Rev. James Seddon preached once for the society; and, on last sabbath morning, Mr. Edmund A. Beaman favored us with a visit, and performed divine service.

Three of our members have been removed to the spiritual world; viz., Mrs. Judith Smith, Mrs. Amy Hall, and Mrs. Margaret Silver.

In the decease of these ladies, a void has been left in the society not easily supplied; as they were zealous, intelligent, and ardent receivers of the heavenly doctrines. Mrs. Hall, whose complaint was pulmonary consumption, bore her afflictions with patience, resignation, and perfect submission to the divine will. She spoke as calmly of her approaching dissolution as if going on a pleasant excursion into the country; made the necessary arrangements for her funeral; and designated the particular selections to be chanted on that occasion over her mortal remains. Rev. Mr. Benade attended to the funeral services; and her wishes were fulfilled to the letter.

Mrs. Silver was one of the oldest receivers of the doctrines in this country, and has for a long time been identified with the New Church in Philadelphia. She possessed a cultivated intellect and a vigorous perception; and few could compare with her in an intimate knowledge of the writings revealed for the use of the New Church. She bore for many years a prominent part in public charities; visited the sick, the afflicted, and the prisoner, giving them aid, comfort, consolation, and sympathy.

Rev. Mr. Seddon officiated at her funeral, and alluded to the character, the value, the worth, and the usefulness of our departed friend, in a striking and impressive manner.

We have nothing to add to this report, concerning our own condition and prospects. They are in the hands of Divine Providence, who overrules all things for good.

"We pray for the peace of Jerusalem," that harmony and kind feeling may prevail in our assemblies; that our deliberations may be conducted on the principles of mutual concession, and the bearing of each other's burdens.

At the close of each meeting, may one and all be enabled to respond to the beautiful passage of the Holy Word, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

The society sends five dollars for the uses of the Association.

WM. ROBERTS,
On behalf of the Delegates.

Report of the New-Jerusalem Society of Frankford to the Pennsylvania Association of the New Church.

Aug. 27, 1857.

During the brief interval which has elapsed since the last April session, no especial changes have occurred which we are fully prepared to note.

In our last report, we omitted to notice the decease of a quiet and affectionate member, Mrs. Eliza Jane Whittington, which occurred in the early part of last September. She suffered a severe and protracted illness, which almost totally prevented her from being present with us in worship for more than a year previous to her final departure.

Our present number of members is therefore forty-seven; no other change having taken place therein. Our effective number has been reduced to about twenty-five, owing to several late removals of members from the State, and to the divided position assumed by others in reference to their membership.

The ordinance of the Holy Supper, the meetings for public and social worship, and those for the cultivation of music, and the Sunday school, have all been regularly attended to and maintained. Our pastor has, since last report, baptized three children, married one couple, and officiated at two funerals. The number at present in attendance at worship is about forty; at communion, twenty; at Sunday school, fifty to sixty; and at the evening meeting, fifteen. The Sunday school now numbers fifty-four pupils, under the care of eleven teachers and a superintendent. The instruction in music therein, formerly intrusted to Mr. Thomas B. Worrell, has lately reverted to the care of the pastor.

We should esteem it a dereliction of duty here not to notice the attentive services of several, lately teachers in the sabbath school; and especially the valuable past services of Mr. Thomas B. Worrell, whose faithful labor for more than two years, among those engaged in the duties of the school, in imparting instruction to them in the science and practice of music, is deserving of much praise.

The society has placed five dollars at the disposal of the delegates.

JOHN W. LEVER, *Secretary.*

Report of the Upper-Darby Society to the Pennsylvania Association of the New-Church. Twenty-fifth Meeting. Held in the Temple of the Upper-Darby Society, Aug. 27, 1857.

Beloved Brethren, — We have the pleasure of being able to report encouragingly of our little society. We have now *two* Sunday schools in charge, — one at Kent's Mills, as mentioned in our last; and one, held every sabbath morning, in our temple, numbering sixteen pupils, and under the supervision of four female and three male teachers.

Since we last met, we have had an accession of *three* to our number, and a diminution of *one*, — a very valuable female member (Mrs. Louisa S. Sellers), — who has been called hence to the spiritual world.

There have been baptized by Rev. Thomas Wilks, since the 13th of April last, fourteen children.

We expect that in a few days our parsonage will be tenantable, and we shall have the happiness of seeing our esteemed pastor comfortably established therein.

We contribute five dollars for the use of the Association.

LEWIS WATKINS, } *Committee*
STACY JONES, } *on Report.*

Report on the Lord's Supper.

The Committee appointed, at the last meeting of the Association, to prepare an article concerning the preparation of the bread and the wine to be used in the celebration of the Lord's Supper, found themselves unprepared to furnish a report to be printed with the minutes of that meeting. Individually, they have had the subject under consideration; and, in addition to their correspondence, they have once met to consult on the subject. They now submit the following brief report: —

In the "True Christian Religion," No. 670, Swedenborg says, —

"Washings, and many such like things, were commanded and enjoined upon the sons of Israel, because the church instituted with them was a representative church; and this was such, that it prefigured the Christian church which was about to come. Wherefore, when the Lord came into the world, he abrogated the representatives, which all were external, and instituted a church of which all things should be internal: thus the Lord put away the figures, and revealed the effigies themselves; as one removes a veil, or opens a door, and causes the things within not only to be seen, but even to be approached. Of all those things the Lord retained only two, which should contain, in one complex, all things of the internal church; which two things are, Baptism instead of washings, and the Holy Supper instead of the lamb which was sacrificed every day, and fully at the feast of the Passover."

In the "Heavenly Doctrines," Swedenborg says, —

"210. The Holy Supper was instituted by the Lord, that by means thereof there may be a conjunction of the church with heaven, thus with the Lord: it is therefore the most holy thing of worship.

"214. Besides, the Holy Supper includes and comprehends all the divine worship instituted in the Israelitish church; for the burnt-offerings and sacrifices, in which the worship of that church principally consisted, were called, in a single word, *bread:* hence also the Holy Supper is its completion."

These extracts are regarded as sufficient to show that the Holy Supper is a representative sacrament for the Lord's church. It therefore appears to be our duty to do what we have ability to do to preserve its representative character, and to avoid every thing that would violate or impair it. It is necessary for us, then, to go humbly to the Word of the Lord; and when we read his commandment, "This do in remembrance of me," we need to learn what it is that he did, and that he commands us to do, that we may do as we are told to do.

"Jesus took bread." The questions have arisen, "Of what kind was the bread?" "And is the use of any particular kind of bread important?"

In the words with which he instituted the Holy Supper, the Lord used the simple term, "bread;" and your Committee are not aware that there is any passage in the writings for the New Church in which we are directly taught what kind of bread should be used in the Holy Supper. But we are distinctly taught in the New Testament, that the Holy Supper was instituted by the Lord at the time of "the feast of unleavened bread, which is called the Passover;" and we learn from Exod. xii. that the children of Israel were commanded to eat unleavened bread during the time of this feast: it was said to them, "Seven days there shall be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land."

The signification of leaven, and of leavened bread and unleavened bread, may be learned from the following extracts from Swedenborg: —

"*And he* (Lot) *baked unleavened bread.* That it signifies purification appears from the signification of unleavened, or unfermented. Bread, in the Word, signifies, in general, all food, both celestial and spiritual; thus, in general, all celestial and spiritual things. And that these things should be without any mixture of things impure was represented by unleavened bread; for leaven signifies evil and the false, whereby things celestial and spiritual are rendered impure and profane. It was on account of this representation that it was commanded those

who were of the representative church not to offer any bread or meat-offering in the sacrifices but what was unleavened, as appears in Moses: 'No meat-offering which ye shall bring to Jehovah shall be made leavened' (Lev. ii. 11). . . . It was also enjoined, that, on seven days of the Passover, they should not eat any but unfermented or unleavened bread. . . . That the Passover represented the Lord's glorification, and thereby the conjunction of the Divine with mankind, will be shown elsewhere, by the divine mercy of the Lord. And whereas the conjunction of the Lord with mankind is effected by love and charity and faith, thence those celestial and spiritual things were represented by the unleavened bread, which was to be eaten on the days of the Passover. And it was to prevent the defilement of those things by any thing profane, that what was fermented was so severely prohibited, that they who ate it should be cut off; for they who profane things celestial and spiritual must needs perish. Every one may see that this ceremonial would never have been commanded, conjoined with so severe a penalty, unless this arcanum had been involved therein. . . . Unleavened bread, therefore, is pure love; and the baking of unleavened bread is purification. — *A.C.* 2342.

"*Leaven shall not be found in your houses.* That it signifies that nothing of the false shall at all accede to the good appears from the signification of leaven, as denoting the false, of which in what follows; and from the signification of house as denoting good. That leaven denotes the false may be manifest from those passages where leaven and leavened, also where unleavened, are named; as in Matthew, — 'Jesus said, See ye and beware of the leaven of the Pharisees and of the Sadducees: afterwards the disciples understood that he had not said that they should beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees,' — where leaven manifestly denotes false doctrine. . . . As to what further concerns what is leavened and unleavened, it is to be known that the purification of truth from the false with man cannot possibly exist without leavening, so called; that is, without the combat of the false with truth, and of truth with the false: but after the combat has taken place, and the truth has conquered, then the false falls down like dregs; and the truth exists purified, like wine which grows clear after fermentation, the dregs falling down to the bottom. This fermentation, or combat, exists principally when the state with man is turned; namely, when he begins to act from the good which is of charity, and not, as before, from the truth which is of faith. For the state is not yet purified when man acts from the truth of faith: but it is then purified when he acts from the good which is of charity; for then he acts from the will, before only from the understanding. Spiritual combats, or temptations, are leavenings, or fermentations, in the spiritual sense; for then falses are desirous to conjoin themselves to truths: but truths reject them, and at length cast them down, as it were, to the bottom, consequently refine. In this sense is to be understood what the Lord teaches, concerning leaven, in Matthew, — 'The kingdom of the heavens is like unto leaven, which a woman taking hid in three measures of meal, until the whole was leavened,' — where meal denotes the truth which gives birth to good. Also in Hosea: 'They are all adulterers, as an oven heated by the baker: the raiser ceaseth from working the dough, even to its leavening' (vii. 4). Because, as was said, such combats as are signified by leavenings, or fermentations, have place with man in the state previous to a new state of life, therefore also it was ordained, that, when the new meat-offering on the feast of the first-fruits was brought, — the shake-bread, — it should be baked leavened, and should be the first-fruits to Jehovah (Lev. xxiii. 16, 17)." — *A.C.* 7906.

Without pretending to decide as to the propriety of using leavened bread in the Holy Supper, it seems to your Committee safe and proper to use bread not leavened. The correspondence of unleavened bread is known to be good: it is also known that unleavened bread was used at the institution of the Holy Supper.

It appears desirable to learn how good unleavened bread may be made; and it is hoped that women of the church may turn their attention to this department of the subject. By referring to Exod. xxix., and to its explanation in *A.C.* No. 9992 and the following numbers, it will be seen that bread, cakes, and

wafers have not the same internal meaning. Some instruction may also be derived from the second chapter of Leviticus.

The Lord took the bread, and blessed, or he gave thanks; and also, when he took the cup, he gave thanks. Your Committee would suggest the propriety of introducing, into the service of the Holy Supper, passages of the Sacred Scripture that bless and that give thanks. Appropriate passages can very easily be selected. In the treatise on "Conjugial Love," No. 16, we read, that, at a heavenly feast, those who stood around the table "uttered together, in a low voice, a prayer of praise to the Lord." This may aid us in deciding what we ought to do.

The Lord brake the bread. The bread *broken* represents the Lord's body, or the divine good of the divine human. From all that we learn from the Sacred Scriptures, we infer that it is right that the bread should be broken, not cut. The Lord brake the loaves when he fed the multitudes in the wilderness; he brake the bread when he instituted the Supper; and, after his resurrection, he was known to the disciples in the breaking of bread.

The following extract is from Swedenborg's "Spiritual Diary," Nos. 2626 and 2627. It was referred to at the last meeting of the Association: —

"In vision there was offered to me a small dishful of bread, cut into square pieces like cubes, which I supposed signified that which the communion of bread signifies, — namely, celestial bread; and I was rejoiced. It was placed near my mouth, that I might eat; and it was held there some time, but was not eaten, since I was in the opinion that that bread signified celestial things. It was told me that bread *broken*, not *cut*, signifies celestial things: for as bread is broken with the lips and the teeth, so first it is broken by the hand before it is eaten; and, since this is according to nature, therefore celestial things are signified by bread broken by the hand, by the lips, and the teeth, and still further into the smallest pieces by the muscles and fibres, and, as it were, by the minutest hands, lips, and mouths of the recipient vessels.

"But bread *cut with a knife* is that which counterfeits what is celestial, and which is nevertheless not celestial, like all that which is effected by art, or which is artificial: wherefore the bread which was offered to me, because it was cut with a knife into cubic pieces, signified filthy delights, concerning which I have spoken above; which delights are thought by those who are in them to be heavenly, whereas they are infernal."

The "Spiritual Diary" of Emanuel Swedenborg was, for the greater part, written at an early period of his illumination. It was not a work that he was authorized to put forth for the instruction of the church; and it long remained in manuscript, under the Lord's good providence, preserved for future use. It is a work of great value: much instruction can be derived from it; and Swedenborg drew largely from it in the preparation of the works that he himself published. Your Committee know of no passage in the writings published by Swedenborg that so strongly presents the wide distinction between the signification of bread *broken*, and bread *cut with a knife*, as the passage that has just been given. But they know of no passage in his published writings that in reality, or even apparently, conflicts with the teachings of this, or in the least invalidates its testimony.

There appears to be no good and sufficient reason why the bread should be cut. Mere convenience does not seem to be enough. The declaration of the Holy Scriptures is explicit, that "Jesus took bread, and gave thanks, and *brake*, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me." It seems safest to do as we are commanded.

The Sacred Scriptures plainly show that the wine used in the institution of the Holy Supper was the juice of the grape. We read in Matthew, "And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new covenant, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of *this fruit of the vine* until that day when I drink it new with you in my Father's kingdom." Swedenborg (*T.C.R.* No. 708) writes as follows upon the subject: "That by

wine the same is meant as by blood is clearly manifest from the words of the Lord, 'Jesus took the cup, saying, This is my blood.' Also from these words, 'He washeth his vesture in WINE, and his robe in THE BLOOD OF GRAPES:' this was spoken of the Lord. 'Jehovah of hosts will make for all people a feast of fat things, a feast of SWEET WINE:' this was spoken of the sacrament of the Holy Supper, which was to be instituted by the Lord. By the PRODUCE OF THE VINE, which they were about to drink new in the heavenly kingdom, nothing else is meant but the truth of the New Church and heaven: wherefore also the church, in many places in the Word, is called a VINEYARD; and the Lord calls himself the TRUE VINE, and those who are ingrafted into him the BRANCHES." It is obvious, from these passages, that the wine used in the Holy Supper, emblematic of the Lord's blood, and the truth of the New Church, should be the produce of the vine, or the blood of grapes. It then seems to be clearly our duty to do all in our power to provide wine which is the pure juice of the grape.

We have no authority for saying, and we have no wish to say, that the blessings designed to be communicated by the Holy Supper can in no measure be received, even should there be a departure from the external order that has thus far been indicated. In this respect there may be a difference between the sacrament of a living church, and the rites of the Israelitish representative of a church. He who comes worthily to the Holy Supper will in no wise be cast out. But it is, nevertheless, our duty and our privilege to endeavor to learn from the Word of the Lord, and from the doctrines of his church, what preparations we should make, both internal and external; and we should live in the endeavor to do as we are taught. The Holy Supper is not a mere feast of charity; but is of a more elevated character, and is that in which the "Lord is wholly present, with the whole of his redemption." The external cannot be unimportant in a representative sacrament, which is the holiest solemnity of divine worship.

THOMAS WILKS,
SAMUEL H. WORCESTER, } *Committee.*

INTELLIGENCE AND MISCELLANY.

LETTER FROM DR. TAFEL.

TUBINGEN, Sept. 8, 1857.

MY DEAR SIR, — I write to you a little later than usual, because I did not reach home until Sept. 6, having left London on the 1st.

When I was at Versailles the first time, I was invited to be present at their Sunday meeting of Aug. 2: but the brethren at Paris insisted upon my being with them that day, at their celebration of the Centenary; where also the family of the Count de la Taille, at whose house the Versailles meeting was to have been held, would be present, as well as Mr. Le Boys des Guays and Mr. Harlé. Consequently I met them again at Mr. Minot's room; and found there also, among other worthy persons, the General Rybinsky, once generalissimo of the Polish army, who told me that he had finished his translation into Polish of the "True Christian Religion," but had not yet been able to publish it. Mr. Aug. Harlé was in the chair, and read many chapters of the Old and New Testament, together with Swedenborg's explanation of the spiritual sense of some of them.

Our French brethren seemed to me to have so much reverence for the Word of God, and for Swedenborg's explications of it, that they did not attempt to adjoin to them any sermon or discourse. Although Mr. Harlé read very clearly, we could not hear all his words, because the noise in the street was so disturbing; and the heat was so great, that some of us had difficulty in keeping awake. On one of the succeeding days I was again at Versailles, in the family of the count, whose son, though not more than fifteen or sixteen years old, excited my admiration by his religious interest, and by his studies in the comparative science of languages, including the Hebrew. He gave me two books upon the subject, because, as he said, he had no farther need of them, as he had already studied them, and filled them with his marginal notes.

On the 8th of August, our party, consisting of ten persons, left Paris. In this number must be included the Countess de la Taille and her daughter, besides her youngest child, and servant. After having reached London via Boulogne, we went to a French hotel, — Hôtel de l'Univers, — where, notwithstanding its name, there was not room enough for us; and some of us were therefore lodged in a house opposite. The first visit which I made was to the house of the Swedenborg Printing Society, 36, Bloomsbury Street, near Oxford Street, where I found nine volumes of the manuscripts brought already by Dr. Kahl, of Lund. I also received there a card of Mr. H. Thielsen, a zealous member of the New Church in America (baptized there by Rev. Mr. Field), who, according to agreement, had arrived at London from Flensburg in Sleswick, where he has been residing some time past with his mother and sister. I made great efforts to make his personal acquaintance on the morning of the next day: but, as it was Sunday, I could not leave the house, where we were prisoners, before eight o'clock; and then it was too late. I therefore wrote to Mr. Thielsen: but, although he did not leave London till a day or two after we did, my letter did not reach him; but I met him the next day (the 10th) at the introductory meeting at Manchester.

I received an invitation to stay with Rev. Mr. Samuel M. Warren, from America (Devonshire Cottage, Higher Broughton): but, first of all, I directed our cabs to the house of his worthy father-in-law, Mr. John Broadfield, who had procured for all my fellow-travellers private lodgings in my neighborhood; whither he kindly brought us. Mr. Warren's hospitality had filled his house with strangers, among whom were Mr. Bragg, his wife, and sister; Rev. Mr. Field, from the United States; and Dr. Kahl, of Lund, with whom I lodged in the same room, in the same bed; and, after his departure, with Mr. Field. Mr. Warren's gentle and amiable wife, together with the other two ladies, enhanced the charms of brotherly affection, which we found also in the said introductory meeting of Aug. 10, as well as in the many other evening meetings which followed. At these meetings, beautiful and enlightened sermons, and also sweet songs as from heaven, were heard.

The General Conference, which began Aug. 11, was an open one; where even the ladies were allowed to be present. Dr. Kahl, Mr. Le Boys des Guays, Mr. Harlé, and myself, were declared members of the Conference, and received our particular seats. When the Conference was afterwards enlarged to a general meeting, it was resolved, that, for the celebration of the Centenary, the missionary element should be enlarged; and we, the strangers, proposed that it should be so much enlarged, that, as a suitable document of the Centenary, a public declaration should be given to the whole world, containing the dictates of conscience concerning religion and religious freedom, such as is to be found and acknowledged only in the New Church; whilst, in the public creeds, those universal and essential truths and rights are denied either expressly or in fact: wherefore the declaration here enclosed was adopted and subscribed.

At one of the evening meetings, I was addressed in its behalf by Mr. John Broadfield; and an Address, written on a scroll of parchment, was read by the secretary, and delivered to me; to which I responded, in English, as follows: "I am very much touched by the many tokens of benevolence and kindness which I have received from you; but you know that all merit and all honor belong only to the Lord: to him I give it." Then a similar Address was delivered to Mr. Le Boys des Guays, who answered in French, and said that he was accompanied by his friend Mr. A. Harlé, who then spoke in English. Afterwards we were invited to speak to the meeting; myself in German, which was translated by the Rev. Mr. J. H. Smithson into English.

According to an invitation of my friend Dr. John Nicholson, at Penrith (Fellside), Cumberland, I made an excursion to his residence on the 18th and 19th of August, and found there also his brother, an influential resident of Australia, who, for the first time, that evening rejoiced his brother by the declaration, that, by informing another who had asked him concerning the doctrines of the New Church, he had him-

self come into agreement with those doctrines. On Aug. 19, we had a pleasant farewell *soirée*, at which again beautiful sermons and sweet songs were heard; and between them, as before, tea and other refreshments were served. At some of these meetings, about eight hundred persons were present; but at this one there were about a thousand members of the New Church. All the meetings were held in the large room of the new Mechanical Institute.

On the 20th we travelled, in company with Mr. and Mrs. Bragg and Miss Bragg, and some other members, to Birmingham. We had there a large and pleasant meeting in the church, and afterwards in the schoolroom. We were compelled to address them; and afterwards Mr. Le Boys des Guays and myself were prevailed upon to give an account of the way in which we became acquainted with the doctrines. Also the four ladies, Madame d'Ehrenberg, from Sweden; Baroness Julia von Schilling, from Russia; Miss Philipina von Struve, and her niece Miss Sophia von Manuel, from Berne, — were presented to the meeting, which consisted of about two hundred persons. I lodged in the house of Mr. Hasseler; of whom a member of the Manchester Society had said, that he was the noblest man he ever knew.

Some of the manuscripts were shown to the meeting at Manchester: but I was astonished to hear that there are some who believe that they should not be printed; others, that they should be published only in English; while I always had thought, that every New-churchman should wish that every line that Swedenborg has written should be preserved, and made accessible to every one. When I inquired into the reasons of such a surprising opinion, I was answered, that in one of the manuscripts, as in the "Adversaria," *Deus Messias* is used instead of *Dominus*, and that it contains a datum as an important one for Swedenborg, — Dec. 4, 1747. But every one who knows enough of Latin must see that *Deus Messias* is not wrong, and does not mean the Messiah as a peculiar God, but rather the opposite, — that God himself was Messiah, or, in Greek, *Christus*.

With equally good reason, we might infer that Swedenborg, in 1771, had still the idea that *Deus Creator* is one person, and *Dominus Redemptor* another person, because the "True Christian Religion," § 4, is inscribed *de Deo Creatore;* and § 81, *de Domino Redemptore*. As to the date (Dec. 4, 1747), it proves not that even this passage was written at that date; much less does it prove that the other parts of the same *alphabetical* volume were written at that time, as other parts of the alphabet could have been written after that article, which is our custom, when we, according to our want, put our thoughts in alphabetical order, where we can begin with Z, and finish with A. But even if that volume was written in 1747, Dec. 4, it proves that it was written after 1745, when Swedenborg was called by the Lord as an apostle; and even after the "Adversaria," in which, however, we already find much information.

After my return to London, I was twice invited to dine with Rev. Augustus Clissold; and was able to accept the invitation on the 23d of August, when he told me that he had been much enlightened by the "Adversaria," because they contain so much information, and true enlargement to the later books. This must be acknowledged; although after Feb. 9, 1747, the last date of the "Adversaria" (Part iv. p. 225), he had a higher degree of illumination.

If we inquire more deeply into the reasons of such strange views, we find it is the fear lest such earlier writings should contain any thing different from the later works, and therefore do injury to the church. But such a fear, if acted upon, seems to me a "testimonium paupertatis." We do not believe Swedenborg's doctrines because he has taught them, but because we see in the same light, with our own proper eyes, that those doctrines are true. The Rev. J. Clowes was at first also of the opinion that the "Apocalypsis Explicata" should not be published, because it is not quite in agreement with the other works; but afterwards he changed his opinion, and was much delighted with the "Apocalypsis Explicata," which he quoted often.

Every one should be enabled to see the progress of development in Swedenborg's mind; and therefore we should have all he has written, otherwise we cannot give even a true biog-

raphy of him. But I am sure, and the articles communicated to you will already have confirmed somewhat, that these manuscripts are of immense value, and should be preserved by all our means, and without delay. Also Mr. Th. Watson said in the "Intellectual Repository," June, 1857, p. 286, "I am also happy to state that the *Committee of the Swedenborg Society* will take immediate measures . . . to have these manuscripts transferred, *without delay*, to Dr. Tafel, of Tubingen, that through his . . . exertions they may be *printed as early as possible*. We may now congratulate our friends, that, through the Lord's providence, the means are provided for accomplishing one important object in *celebrating the first Centenary* of the New Church; for I think, as you have stated in the . . . Repos. p. 237, that we could not raise a memorial to commemorate the Centenary, that would be more thankfully acknowledged by future generations, than the preservation, through the press, of Swedenborg's manuscripts."

It seemed therefore very strange to me that these manuscripts should be subjected to an examination at Manchester, and much more strange to an examination and judgment upon them of perhaps less than half an hour; and I was sadly disappointed to see that this half-hour was enough for two friends to depreciate their value, from reasons which should rather have served to enhance it. I am sorry to say that I am not yet in possession of them, whereas I had expected to find them here on my return; and that, if I were in possession of them, I am not authorized by the Swedenborg Society to have them copied (although my amanuensis now, during the vacation, would have the best time for it, and therefore, since I had *bona fide* engaged him, has already, eight days ago, offered his services: wherefore I fear that he will accept another engagement; which would be a deplorable circumstance, as he is the only one who is accustomed to Swedenborg's manuscripts, of which he has already copied, under my superintendence, so many volumes), nor to publish them.

The first words I heard after my return to London were uttered against the publication, by a man of influence, but one who puts the revelations of mediums on the same, or perhaps on a higher, level than those made by Swedenborg; and the last words of another were, "We want only your report on the value of the manuscripts, with an estimate of the expenses of publication." So I was told, after the evening meeting in the Swedenborg Society's house, where Mr. Bateman had very kindly addressed me, and in reply to which I felt moved to repeat the same words which I had previously expressed at Manchester.

For the following day, I had ordered a cab at four o'clock in the morning, to depart at five o'clock with the first train for Folkstone, Boulogne, and Paris; but the cab did not come, and I could not procure another. Then I remembered that Mr. Le Boys des Guays and Mr. Harlé had told me that they could go more cheaply, at eight o'clock in the morning, through Southampton and Havre, and would reach Paris in the evening. I looked, therefore, for such a ticket to Paris; but, after reaching Southampton, I heard with consternation that the ship was not going before midnight of the next day. I employed my time there in translating the English Declaration and the Address of the Conference into German, and in preparing myself for the German General Convention to be held Sept. 6.

I reached Paris on the evening of Sept. 3, Strasbourg on the evening of the 4th, Bruchsal on the evening of the 5th, and Stutgard the 6th, after eight o'clock in the morning, by dint of rising at two o'clock. At our General Convention at half-past ten o'clock, I found a numerous attendance, and made a speech to celebrate the Centenary; gave a report of the Manchester, Birmingham, and London meetings; and read their Address, together with the Declaration; which was unanimously adopted, with some additions. It was also resolved that it should be printed, and that the next Convention should be held the first Sunday in September, 1858, in the hall of Mr. T. Rommelsbacher, at Stutgard, at half-past ten o'clock. The Germans are everywhere desirous of seeing the manuscripts published; and not only those brought by Dr. Kahl, but also the others, and the marginal notes of

Swedenborg to the Bible which he used.

I was very glad to observe the sympathy of the General Convention in the United States, in the "New-Jerusalem Messenger," July 11, 1857, where the Journal of Proceedings is inserted; and in Nos. 25, 59, and 60, it is said "that the Convention deem it of great importance that the unprinted manuscripts, *scientific* and theological, of Swedenborg, be printed at the *earliest* practicable period; . . . and that next to this is to be desired a completion of the *Latin edition* of the *theological works* of Swedenborg, under the care of Dr. Tafel."

I am happy to say that the second part of the "Vera Christiana Religio" will soon leave the press, and the translation of it is continued; viz., vol. 3; but that, in consequence of the delay concerning the manuscripts, I have also now sent to the press an Appendix to the "Diarium," containing biographical notices of all the persons mentioned by Swedenborg in his "Diary," together with the genealogy of the family of Swedenborg, all written in Latin by Dr. Kahl. Before my departure to Manchester, July 25, I had also ordered, *bona fide*, quite new types for the manuscripts; and should now, if I were at liberty to proceed, order the paper for them. The type reached me some days ago; but the order for the paper must now be delayed. [I should be glad to hear soon how many copies of the Appendix to the "Diary" should be sent to America.]

I remain, my dear sir, with great esteem,

Yours truly,

EMANUEL TAFEL.

OBITUARY.

DIED suddenly, on the evening of the 20th of September, at his residence in Philadelphia, ISAAC C. WORRELL, in the sixty-eighth year of his age.

The Rev. Isaac C. Worrell was born in Oxford Township, Philadelphia Co., Penn., on the nineteenth day of August, 1790. He was educated in the vicinity of Philadelphia, and devoted his earlier years to secular pursuits with notable industry and average success. In the year 1817, he associated himself with the Free-will Baptist Society of Frankford: but, within two years thereafter, he received the doctrines of the New Jerusalem; and, in 1823, he was ordained into the ministry of the Lord's New Church.

From the time of his ordination, until the year 1834, he officiated as pastor of the Frankford Society of the New Jerusalem, with but little interruption. In that year, he was called to the pulpit of the Second New-Church Society in Philadelphia; which he then filled for about two years, and at irregular intervals, for short periods, during many after-years. In 1836, his services were transferred to the Lancaster Society, for which he preached some six months. In 1841, he commenced to preach for the Delaware-County Society, and labored zealously in that charge for six years. He frequently, during the years of his ministerial life, rendered valuable services as a missionary. At the time of his removal to the spiritual world, he held the office of Vice-President of the Pennsylvania Association of the New Church; and it was expected that he would have been usefully employed, during the present autumn, as a missionary, under the auspices of that body.

Mr. Worrell was married on the nineteenth day of November, 1812; and his wife still survives him, as also three sons and four daughters, all of mature years.

His departure was sudden and unexpected. He had been in attendance, during the evening, upon a meeting of his New-Church brethren, and had walked to his home in seeming health, when he fell and expired at his own threshold.

In private life, he was esteemed for his amiable and forgiving disposition, and the ease with which he could surrender his wishes and desires to those of his fellow-men. As a minister, he was filled with zeal and affection for his calling; and no one could have labored more earnestly than did he to make his preaching effective. In his departure for a higher sphere of life, his family lose a kind and affectionate husband and father; and the church, a minister, whose character, adorned as it was with all the grace of humility and the fervency of zeal, challenged the respect and admiration of his associates.

PUBLICATIONS OF THE GENERAL CONVENTION.

TO aid in disseminating the Heavenly Doctrines of the New Jerusalem, to minister to the wants of isolated and initiate receivers, and to furnish instruction suited to the states of New-churchmen and their families, the General Convention of the New Church in America has taken under its control, or established, the following series of PERIODICALS; to which the attention of all who are friendly to the New Church is respectfully solicited:—

I.

THE NEW-JERUSALEM MAGAZINE. Published monthly in Boston, Mass., at $2 per annum.

This Periodical, — now in the twenty-ninth year of its existence, — to which so many have heretofore acknowledged themselves indebted for aid, in their early efforts to comprehend the spiritual truths of the New Church, will preserve its essential character under the control of the Convention. Each number will contain an original Sermon, together with the contributions of experienced writers, in illustration of the leading truths of the Church, and such New-Church intelligence as may be deemed worthy of preservation for future use.

II.

THE NEW-CHURCH MAGAZINE FOR CHILDREN. Published monthly in Boston, Mass., at $1 per annum.

The title of this little work indicates its distinctive character. It is intended to subserve the important end of furnishing religious instruction for children. The words of the Lord — "*Suffer* little children to come unto Me" — are a plain intimation, not only of our duty to children, but of their readiness to "come unto Him" when permitted, or when he is truly presented to their minds.

III.

THE NEW-JERUSALEM MESSENGER. Published weekly in New York, at $2 per annum.

This periodical, which has now entered its second year, is intended to furnish a medium for the frequent interchange of intelligence between Newchurchmen scattered over our widely extended country, and a cheap and convenient means of dispensing a knowledge of the Doctrines, wherever an opening may occur. It is devoted to the elucidation of New-Church truths, and to intelligence from every branch of the Church, both in Europe and America. It therefore performs the uses of both a newspaper and a tract. Its aim is to sustain the interest of our brethren in things pertaining to the Holy City, and to awaken an interest in its behalf among those who are not yet acquainted with its doctrines.

SWEDENBORG'S WRITINGS.

The General Convention has also purchased the stereotype plates of the American translations of the following of Swedenborg's Works: "The True Christian Religion;" "Conjugial Love;" "Heaven and Hell." These plates, together with those of "The Liturgy, or Book of Worship," have been removed to the Convention's Publishing Depot, 215, Canal Street, New York. Editions of these works, and of such others as may be deemed useful, will accordingly be published hereafter in New York, and furnished at rates that will secure their distribution through all the avenues of trade. Orders for such works as may from time to time be announced are respectfully solicited.

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